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The Presbyterian
G U A R D I A N

CONTENTS

You Are A Home Missionary!

By LeRoy B. Oliver

Charles Hodge, Seminary Professor

By Leslie W. Sloat

The State and Christian Morality

By Francis E. Mahaffy

No issue of the Presbyterian Guardian will be published in August. The next issue, which will appear in September, will carry a report of the Orthodox Presbyterian General Assembly.

Meditation

History and Christian Fellowship

"That which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: . . ."

1 JOHN 1:1-4.

There is in the heart of man an instinctive longing to share life with others. From the very beginning it has been so, by the appointment of God. And as Adam rejoiced to find in the world another of his kind, so we too feel that a new fulness is ours when we meet those of kindred spirit and common interests.

Yet not every fellowship is Christian: not even every religious fellowship. The awareness of this is wilting in the world. It must be fed and watered, if there is not to be a famine of true religion.

Christian fellowship is first of all a sharing of the knowledge of Christ. It is impossible without Christ, and cannot be realized apart from the truth about him. To minimize the importance of the truth and to discourage respect for sound doctrine about Christ is to kill Christian fellowship. The best interests of Christian communion cannot be promoted by any ecumenical approach to Christian theology, nor by getting people to work together indifferent to truth. Not that such approaches do not result in a fellowship and make a lot of people happy. But it will become increasingly difficult to find the flavor of the faith of Christ in that sort of hash. In time, even the ingredients that seem to be Christian will be seen to be artificial imitations.

Something tragic has happened to Christendom when its leaders begin to think they find fellowship in pagan circles. Have we really found a new answer to the question of the Apostle to the heathen: "What communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols?" II Corinthians 6.

The knowledge of Christ that is the foundation of Christian fellowship is

that which is gained from the report of those who saw and heard and handled him. The Word became flesh and dwelt among us. The life was manifested, and was seen. And that which was seen and heard was declared by those that saw and heard, that we might have fellowship with them. Where there is lacking the common acceptance of this report, the first requirement of Christian fellowship does not exist and the Christian communion is impossible.

Jesus is a figure with a record in history. He lived as a part of a particular generation. Christian fellowship begins with the knowledge and acceptance of Christ as he presented himself. And we cannot know him apart from the testimony of those that first knew him, for his history is not repeated for the benefit of each of us. Rather are we made beneficiaries of his history when we hear about it and believe it.

Later generations have at times tried to remodel Jesus to suit the demands of their tastes. They have felt better equipped than the first disciples to know what he should be and what he really did that was important for the world. But how presumptuous can men be? God calls us to rely upon the inspired talents of those he chose himself to observe and tell about him. These he led by his Spirit into all truth. Neither ancient traditions nor modern reconstructions have managed to make the contributions that advance the interests of true Christian fellowship.

If the early witnesses did not know Christ, they were not in the fellowship of Christ. This is very serious because it would mean that they were not in the fellowship of the Father either. But God honored them as his servants, "bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will." Hebrews 2. And he continues to reassure his children by the working of his Spirit in their hearts that the word of his servants is true, and by that word transforms them and translates them into the Kingdom of his Son, filling their hearts with a living hope, a peace that passes understanding, and a joy unspeakable and full of glory.

HENRY P. TAVARES

Assembly Docket Released

THE proposed docket for the General Assembly of The Orthodox Presbyterian Church, meeting in Denver on July 26, has been distributed by the Rev. Robert S. Marsden, stated clerk of the preceding Assembly.

The Assembly will meet at 5700 South Broadway, at the southern edge of the city of Denver. The opening service will be at 11 a.m., M.S.T., with a sermon by the Rev. Robert L. Vining, and the administration of the Lord's Supper. Business sessions will begin at 2 p.m. the same afternoon.

The Assembly is scheduled to continue through most of Monday, July 30, and if business demands may continue for another day. Commissioners and a limited number of visitors can be housed on the grounds where the Assembly meets.

The proposed docket places the reports of the three standing committees, Christian Education, Home Missions, and Foreign Missions as the first major items of business. Two other major items are the reports of the committee on revisions to the Form of Government, and on a Hymnal.

So far five overtures have been adopted by various presbyteries for submission to the Assembly. New Jersey asks delay in the adoption of any revised Form of Government. California asks the adoption of the "Alternate Proposed Revision of Chapter IV" of the Form of Government. Ohio and New Jersey, in the matter of the name of the denomination, ask that the present name be retained. California asks that average Sunday School attendance be included in the yearly statistical reports. And Ohio asks that Chapter XV Article 6 of the Confession of Faith be replaced by the statement as formulated by the Westminster divines.

Spoooner Ordained As Missionary

MR. Arthur Boyce Spoooner was ordained to the gospel ministry on Tuesday evening, July 10, in a service conducted by the Presbytery of New Jersey at the Boardwalk Chapel in Wildwood, N. J., where Mr. Spoooner is serving as Director for this summer.

Mr. Spoooner is under appointment as a missionary to Korea, and it is expected he with his family will leave for that land early in the fall.

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You Are A Home Missionary!

By LEROY B. OLIVER

THE work of home missions arises from the command of the Lord Jesus Christ to his Church to witness in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth. No Christian may exempt himself from the Great Commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." To be sure, God has given some of his servants gifts for missionary work with which he has not endowed others, but that does not excuse any Christian from witnessing. The whole burden of the task of home missions cannot and must not be laid upon those who have been called to this labor by the Committee on Home Missions of the General Assembly, by a presbytery, or by a local congregation. If a Christian is called to witness to his Saviour, he is a home missionary. Since every Christian is prophet, priest, and king, he must declare his Lord's Word.

Admittedly, the task of evangelizing our nation is a difficult one. Looked at in its broadest aspect, the home mission task is great. Although there are many religious institutions spreading their teachings throughout the land, the Reformed Faith has too few champions. The need of pagan America seems so great as to discourage us from beginning. Our manpower is limited, our funds are small, and we do not seem to have the prestige that gets our message a hearing. Surely such a situation requires that we use such individuals in the church and such funds as may be made available for home missions wisely and concentratedly. This the Committee on Home Missions seeks to do. But even when we have given our money and prayed for those whom the Committee sends out to preach the gospel, our responsibility has not ended. Each congregation has its own home missions field and each Christian his own environment to evangelize. The General Assembly's

Committee on Home Missions cannot possibly cover all the fields represented by the local congregations. Nor can the minister of each congregation do all the work of evangelization in the area covered by a local church. The reason for the limitations to the work of the Committee on Home Missions, however, is not just financial, or even lack of personnel.

The demands of home missions activity are as varied as are the communities and persons to be won to Christ. The God who sent Philip to minister to the particular needs of the Ethiopian eunuch can also provide a missionary for the need of each one whom he would bring into his Church. In our day God provides for the communities and persons of this land by placing His people with talents in circumstances where they may witness. The gospel message we embrace and proclaim is the same for people the world over. However, the entrance for that message may require an approach suited to the needs of a particular individual. The application of the message of Christianity requires insight into the needs of men.

It is at this point that each church member can function as a home missionary. He can teach in a branch Sunday School, engage in survey calling in a new community, engage in tract distribution, visit new families near the church and generally assist the pastor in the work of environmental evangelism. However, every member of the church may not feel qualified for such activity. What may he or she do? And how may the children of the covenant be employed in home missions?

The housewife may naturally and effectively win the interest of a neighboring housewife by showing a kindly interest in her neighbor's day to day problems. The across-the-fence chat may help to establish that confidence which will eventually result in that neighbor's children coming to Sunday School or summer Bible School. A

gathering for coffee or tea is used by political parties for their candidates in campaigns. Let us employ this means to introduce the gospel. Such an informal "coffee hour" can be used to start a Bible class led by the pastor.

In one of the churches a commuter from the suburbs to the city chatted daily with a fellow commuter. This friendly contact opened the way for the extending of an invitation to attend church. The church member's invitation was accepted and the church now ministers the gospel to the family which might have been difficult to reach in any other way.

If we provide good Christian literature for our children to read, there is nothing to prevent their using that same literature in the very natural way in which children trade playthings. The field of domestic duty, the world of business, and the other ordinary activities of life, far from being a handicap to Christian witnessing should be used to advantage. To use these natural circumstances, which, by the way, are brought about in the providence of God, requires that each Christian view his neighbors and associates as human beings with basic needs similar to his own. Friendliness does not require that we adopt worldly principles of living. We are *in* the world but not *of* the world. Friendliness allows the Christian to exercise the love which Christ has for men in this world. The concrete application of Christian mercy may be more effective in the winning of your neighbor or business associate to a hearing of the gospel than several calls from your pastor.

"The best advertisement for a product is a satisfied user." If that be so, the exemplifying of Christian truth in the lives of church members may be the means of introducing men to the gospel.

All this will cost something. The more direct work of home missions will require physical energy. Tract distribution and transportation of children to Bible school will take funds. The exercise of Christian love and sympathetic consideration of our neighbor's needs will demand expenditure of self. We may have to put aside our own desires. Time spent for one's own projects may have to be given over to the supremely important task of winning others to Christ. We will have to read

Romans 12 and Christ's word concerning the Good Samaritan. Paul's testimony "I am made all things to all men, that I might by all means save some" will have to become our firm purpose.

Never may be neglect the prerequisites to soul-winning. Preaching the gospel to sinners must begin at the point

of the sinner's immediate need. When we have begun to win his confidence by seeking to deal with his need, we have begun the work of the home missionary. Here God will use our talents, few though they may be, to draw men and women, boys and girls, to His church.

Charles Hodge: Seminary Professor

By LESLIE W. SLOAT

AS suggested by Dr. Alexander, Charles Hodge spent the year 1819-20 in Philadelphia, engaged in the study of the Hebrew language under a tutor. In the spring of 1820 the professors of the Seminary recommended to the Board of Directors that a separate teacher of the original languages of Scripture be employed. The Board did not feel that funds were available to meet this additional expense. They reported this to the General Assembly when it met in May, but also gave to the Assembly the recommendation of the professors.

The result was that the Assembly, on May 26, 1820, authorized the faculty to employ an assistant to teach the original languages of Scripture, with the understanding that he would not be paid more than \$400 for the year. The professors immediately asked Hodge to take this position. And on the 21st of June, at about eight o'clock in the evening Hodge, having ridden up from Philadelphia on horseback by way of Bristol, arrived in Princeton to begin his lifelong career. It had been a hot day, and Charles tells in amusing fashion how he had secured a large piece of cardboard which he affixed to his hat, to keep the sun off. The arrangement apparently delighted and intrigued the people in the communities through which he passed, but it served its purpose and he was not too weary when he reached the Seminary.

The next spring the Assembly repeated its authorization, again specifying that the salary should not exceed \$400. Charles had been licensed to preach in 1819, and served the Presbytery by doing missionary work in various places. During this time he kept a "religious diary" in which he re-

corded not only details concerning these preaching engagements, but also comments on his own religious attitudes and development. He was often not too satisfied with his preaching, and chides himself for pride and indifference. Yet he enjoyed the work of preaching, and on a later occasion indicated that he did not wish to accept any position which would have prevented him from engaging in this aspect of ministerial work. In the fall of 1821 he was appointed by Presbytery as stated supply of Trenton First Church, and on the basis of this asked that he be ordained. This was approved, and on November 18, 1821 Hodge was duly ordained as a minister of the gospel.

But his future was not yet settled. The position at the Seminary, even with the help of income from preaching, did not give him enough to justify his getting married. And he wished to establish a home.

In the spring of 1822, therefore, he discussed at some length with Dr. Alexander (and doubtless with others) what he should do. Should he leave the Seminary and seek employment at a better salary. Should he get married and hope his situation at the Seminary would improve. Was there a possibility of his being given a permanent appointment by action of the General Assembly.

We have a rather long letter to him from Dr. Alexander evaluating the whole situation and giving some advice. Dr. Alexander felt that Hodge should proceed with plans for his marriage. Among other reasons for this, he thought the Assembly might be more inclined to give a raise in salary if it was dealing with a married man.

As for the position at the Seminary,

Dr. Alexander was cautious. "The first object will be to feel the pulse of the Assembly, in relation to the appointment of a professor, at this time, with a temporary and inadequate salary until funds are increased. But it will be inexpedient for you or your friends to manifest much anxiety to have the appointment made. An abortive effort would be very injurious to the final accomplishment of the object, and every manifestation of desire to obtain an office of this kind defeats itself. Good professors, like good views, must be sought out and solicited, but must not offer themselves. . ."

Alexander indicates that the appointment of a third professor is a matter of great importance to the church. Already a certain group in the church is pushing its own candidate. Some want a requirement set up that the nomination must be before the church for a whole year before an election can take place.

In case no appointment is made, and the salary is not even increased, what should Hodge do? Alexander had previously indicated that he thought under those circumstances Hodge should seek something better elsewhere. But now he changes his mind. ". . . The most certain method of securing the object of having you permanently fixed here, in which we all feel interested, will be to stick close to the seminary. The longer you remain here, the more certain the prospect. . ." The salary Hodge has been receiving would not support a wife, but "would not the same which supports Sarah in Philadelphia support her here?" They could arrange to board in town, which would be cheaper than having their own home.

Dr. Alexander concluded his letter (dated May 6, 1822) thus: "It is my deliberate opinion, that if you continue in connexion with the Seminary, the office will be conferred on you, whenever an election is made, but how soon this may be expected I cannot conjecture, but certainly as soon as a *foundation* for the professorship shall be established."

Hodge replied to Alexander the same day by saying that he would prefer being at Princeton with a small salary, than elsewhere with a larger one, and promised that even if his salary were not increased he would remain.

The question of a "foundation" for

the new professorship had apparently already made some progress, for just a few weeks later the Board was able to report to the Assembly that the Junior and Senior classes of the Seminary had together pledged a total of \$7,000 to aid in founding a Professorship of Oriental and Biblical Literature. Consequently the Board recommended that the Assembly proceed to fill this position, at a salary of \$1,000 per year, with the understanding that \$400 of this would come from Assembly funds and the remainder through private subscription.

This program the Assembly approved. And on May 24, 1822, Charles Hodge was elected to be Professor of Oriental and Biblical Literature in the Seminary at Princeton.

With this question thus happily settled, Charles and Sarah were married three weeks later, on June 17, in the town of Cheltenham just north of Philadelphia. The ceremony was performed by the Rt. Rev. Bishop William White, the first American Protestant Bishop. He had been pastor of the bride's family for many years, and had performed the wedding ceremony for her parents in 1797.

Charles and Sarah went to Princeton, and "took boarding" in the home of a friend until the spring of 1823. Then they moved into a house at the corner of Main (Nassau) and Witherspoon streets, where they lived until January 1, 1825. On that day they moved into the house which had been built for them on the Seminary grounds, near the western end of the main Seminary building. This was the Hodge home for the rest of their lives. Charles took delight in the property, and himself planted many of the trees which adorned it. In one room, and almost one chair, in this house, he did the major part of his studying and writing. In this same room, from time to time when his ailing hip made it difficult for him to walk, he also conducted classes and heard recitations.

As Charles had already discovered, the teaching of languages, and the hearing of recitations was not an entirely easy task. This was especially true of Greek, in which his pupils had sometimes had more preparation than he. Moreover, as he faced the responsibilities of being a teacher of future ministers of the church, he felt that he should have a wider acquaintance with the leading theological scholars of the day, particularly those of Europe.

He had already had one experience which made him want such a wider acquaintance. In the fall of 1820, just before beginning his first year of teaching, he had travelled to Boston with a friend who was being considered as a candidate by one of the churches there. On this journey he met a number of persons, but two in particular interested him. One was Nathaniel Taylor, a young minister who was presently to become a professor at Yale and a leading exponent of "New England" theology. Hodge and Taylor spent a long evening discussing points of theology in which Taylor was frankly out of agreement with the historic position. Hodge found it a stimulating experience. The other encounter was with Moses Stuart, professor at Andover Seminary. Concerning this meeting Hodge wrote: "I think Stuart is the most interesting man I have seen in New England. . . His talents are of the first order, and no man in the country has made any progress comparable to his in the department of Biblical literature. He has done me great good, has marked out my road, and told me the right path, and enlarged my views as to the extent and importance of the study, more than I could have conceived possible. . ." (On his return from Boston Hodge, driving a two wheeled "gig," had as his companion John Maclean, who later became President of Princeton College.)

Then, about 1824, there came as a professor to Princeton College a brilliant young scholar, Robert Patton, an expert in languages and possessed of one of the best libraries privately owned in the country. Patton had already been to Europe for study and he talked much with Hodge about the advantages of such an experience. Hodge not only learned of the best schools and teachers, but also of the costs of travel and living on the Continent.

The outcome of all this was that in August 1826 Hodge announced to his brother Hugh that he purposed to leave his home and family for two years, and go to Europe to study at Paris and Göttingen, to learn German and French, and to come into intimate contact with the leading theological and Biblical scholars of those countries. His colleagues on the Princeton Seminary faculty fully approved the proposal, though Alexander warned that Hodge would be entering an atmosphere quite different from that of historic Presbyterianism as regards doctrinal views.

Sarah would have liked to go also, but Charles decided that finances would not permit. He agreed to provide his substitute for teaching at Princeton, and asked only that his own salary be continued to him during his absence. The Board of Directors of the Seminary approved his request and, leaving his wife and children with his mother, he sailed in October, 1826, from New York for Havre.

During his first winter in Europe he was in Paris, studying French, and Arabic and Syriac with the famous Professor De Sacy. Then in February of 1827, acting on the advice of friends who knew the present situation, he went to Halle rather than Göttingen. Here he attended classes at the university, and made the acquaintance of leading Biblical scholars of the day. Notable among them were Gesenius, Niemeier, and August Tholuck. Tholuck was younger even than Hodge (who was now only 28), was of an evangelical temperament, and was already the author of some of the best Biblical works in Germany. A notable and lasting friendship sprang up between the two young men. They regularly took long walks together, discussing Biblical and theological questions as well as the general state of religion. Tholuck frequently visited Hodge in his living quarters, and, after Hodge returned to America, the two continued a correspondence for the rest of their lives.

Hodge was greatly impressed by the superiority of German learning, which he attributed to the fact that Greek and Latin, the foundation stones of all learning, were taught in elementary school. The pupils were thus well founded in these languages before starting their advanced education, and hence could progress rapidly and without difficulty.

The biography of Charles Hodge by his son, A. A. Hodge, contains many of the long letters which Charles wrote his wife and family from the scenes of his study and travel in Europe. These letters provide an illuminating commentary on the state of religious and theological studies at the time, but also information on people and places which is most interesting. Charles apparently made the most of his opportunities, was a good observer, and profited greatly through the experience.

At the appointed time he returned to his home and family, to be joyfully

received again into the Princeton circle. His outlook had been immensely broadened, his theological position confirmed along the lines of Calvinistic orthodoxy. And now he settled down

to the task of being professor of Biblical Literature, and presently of Systematic Theology, in the confidence that he was at last qualified for the task the church had given him.

The State and Christian Morality

By FRANCIS E. MAHAFFY

A Christian is an authoritarian. He believes in an absolute authority. That authority is God. To God he owes full allegiance and obedience.

But the Christian who owes full obedience to God finds himself in the midst of a world of sin. He finds himself whether he likes it or not under the authority of some government. That government may be a thoroughly evil government with no respect for the authority of God, or it may be a good government founded upon and adhering to the laws of God. But more likely he finds himself under a government not as thoroughly evil as some but yet with a considerable amount of evil in it. So he is drawn between two allegiances. He knows he ought to believe, love and obey God. His government, however, makes some demands upon him and places him in a position where it is not easy for him to obey God fully.

There are several possible solutions to this dilemma. One is to take a firm stand, to obey steadfastly the laws of his God even where this obedience brings him into conflict with the laws of his government. He can openly and forcefully use his power and influence to oppose and correct the sinful laws and acts of his government even at personal cost to himself.

There is, however, an easier escape from the dilemma—or so many think. It takes very little rationalizing to justify this easier solution. Our society, it is said, is extremely complex, much more so than when God's law was given. In this complicated society in a very sinful world amidst threats of atomic destruction we need a strong government. To be strong the government needs considerable authority over the lives of its citizens. Granted when a government becomes very large and powerful, it is apt to do a number of things contrary to God's law. It makes

lots of mistakes. But those who represent us in the government are sincerely seeking to help the citizens of the land (especially their own constituents). And so we permit or even approve their doing some questionable things. Perhaps most people have not thus rationalized and are not even convinced that our government is disobeying the laws of God and placing its citizens in a position where they are also forced into acts of disobedience to God's law.

Yet I am convinced our government is doing that very thing. Let us consider just a few of the ways the government by its actions is disobeying the laws of God. If we submit ourselves willingly without even a protest to this

THE Rev. Francis Mahaffy is an Orthodox Presbyterian missionary in Eritrea, E. Africa. In submitting this article he wrote, "I am enclosing some of my ideas on the relation of the Christian to the state. I feel that the subject needs discussing in the Guardian . . . The subject is a controversial one certainly, and healthy controversy may prove a stimulant to people's thinking."

usurpation on the part of the state we are placing the state in the place of God. We are idolaters.

God's law says, Thou shalt not steal. Once a group of bandits waved their guns in my face and demanded my money. I gave it to them. Very likely these bandits had less material possessions than I did. Their act made for more equality in our status. But did that justify their disobeying the laws of God? Most of us would think not.

Yet our government has devised another means of taking money by force from those with ability and acumen enough to accumulate some. That is the

progressive income tax whereby some incomes are taxed about ninety per cent. Some of this money taken from capable and prosperous (it is not a sin to prosper) business men may go to countries with a considerably lower standard of living as a part of Point IV or other aid. Obviously a lot of it goes to establish a small rich class of people rather than to the man on the street. But in any case it does serve to level society a bit at home. Is it any more right for the government to do this by legislation than for the above-mentioned bandits to do the same by threats? Socialism-communism says such forms of robbery are all right. Some socialist-communist states use more violent means of coercion than others, to accomplish this levelling, but their basic principles are the same. This is socialist-communist doctrine, but it is not Christian doctrine. It is coercion and theft, whether done by an individual or by the state through legislation.

God's law teaches that we are stewards of the goods of this world. For an individual to build a beautiful house and then maliciously to burn it would to the Christian be a sinful use of God's gifts. Is it any less sinful for the government to do the same? If the government keeps the price of eggs, butter and wheat up, thus making the people pay more than the commodities are really worth (another form of stealing) by buying them at a high price with money collected from the taxpayer, and then leaves these commodities to spoil in a mammoth storehouse, is it any less sinful? Is this justice, or is it not rather unjust discrimination? Is it not robbery from one group of taxpayers to give to a special pressure group? Is this not a form of anti-Christian socialistic stealing?

The law of God teaches thrift and frugality. Solomon said that one who did not care for his household was worse than an infidel. Jesus in His parable of the pounds teaches thrift and a wise use of money. The law of God teaches us to honor our parents. The New Testament established deacons in the church to care more systematically and fully for the needy of the church through the voluntary charity of fellow Christians. The law of God also says, Thou shalt not kill. This means that we shall not only avoid overt murder, but also all force and coercion. Force and coercion are

(See "Mahaffy," page 106)

The Presbyterian GUARDIAN

1505 Race Street, Philadelphia 2, Pa.

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A New Voice at Princeton

Now and again one hears reports that Princeton Theological Seminary has become conservative in its theology. If that were really so we could only be devoutly thankful. A new day of hope for the progress of the evangelical cause might be at hand if Princeton were returning essentially to its historic position as a great center for the proclamation and defense of the gospel.

In this area as in others, however, we can only apply the rule that we try the spirits to see whether they be of God. "By their fruits ye shall know them." Moreover, it must not be overlooked that "conservatism" is a relative term. If one moves somewhat to the right he is more conservative. If one moves somewhat to the left he is less conservative. And thus Princeton might be occupying a position in theology somewhat to the right of the main stream of modern liberal thought and yet be far from pursuing a straightforward course of adherence to the Scriptures as the only infallible rule of faith and practice and to the Westminster Confession of Faith as containing the system of doctrine taught in Holy Scripture.

Some significant evidence bearing upon the question of Princeton's present theological position is contained in the inaugural address of the Rev. James W. Clarke who was recently installed as Professor of Homiletics. He spoke on the theme "Propriety or Prophecy" and thus might have entered a plea for a return to the Princeton tradition which conceived of the minister as faithful to Jesus Christ only to the extent that he faithfully expounded the Holy Scriptures. It is highly significant, however, that this note is completely lacking in Professor Clarke's inaugural address.

He defines a minister, indeed, as one who speaks for God to man. And he appeals to the Old Testament prophets with their "Thus saith the Lord," as the pattern for the true preacher. But nowhere does he distinguish between the special revelation which came through the inspired prophets and the message of the modern preacher.

In fact Dr. Clarke says: "The true prophet in this day also feels he is fired on the world with a velocity not his own; that he is inspired and called to speak the judgment and mercy of God. As such he is an authority, a source. He does not quote precedents, he is his own revelation, for he has validated his message in his own life." The words, "he is his own revelation," particularly underscore the great gulf that is fixed between the old Princeton and this new spokesman for Princeton.

Another illuminating feature of the address is that Harry Emerson Fosdick, whose doctrinal point of view had no defenders at Princeton thirty years ago and who was regarded generally as one of the boldest and most consistent spokesmen for modernism, is singled out by Dr. Clarke for special praise. None of the great men of Princeton's past receives even passing mention, but Dr. Fosdick is mentioned twice, both times with the highest acclaim. First of all, he is characterized as having had the "insight and exact knowledge" of a genuine prophet who "identifies the issue, knows where to lay hold of it, and skillfully focuses public thought upon it." And in the second place, Dr. Fosdick is mentioned as displaying the courage which must be a mark of the modern prophet.

Let us hear Dr. Clarke at some length: "Sooner or later, for a longer or shorter time, the prophet must walk

solitary. Despite all the skill and wisdom he possesses, there will come a point of departure from the community or congregational mind, and their wrath will fall upon his lonely, unpopular skull. What a devastating thing prophecy can be! Ask Amos, Jeremiah, Isaiah, Jesus and Paul. Ask Savonarola, Martin Luther, John Knox, John Wesley, Frederick Robertson, Washington Gladden, Harry E. Fosdick and Fremont Tittle. The prophets are still stoned." Dr. Clarke is thus clearly implying that, in the great issue of the twenties, not J. Gresham Machen and the other representatives of Princeton orthodoxy were fulfilling the prophetic calling, but Harry E. Fosdick, who openly attacked the authority of Scripture and the very foundation of the Christian message.

Judging from Dr. Clarke's address Princeton is surely not becoming conservative. On the contrary, it is welcoming into its faculty one who displays little or no sympathy with or interest in Princeton's historic theological position, and who has begun his labors by making a bold plea for a thoroughly modern approach to the great task of preaching.

N. B. S.

Orthodox Presbyterian Statistics Released

THE Rev. Robert S. Marsden, clerk of the 1955 General Assembly of the Orthodox Presbyterian Church, has released the statistics concerning the church as of March 31, 1956. One of his duties is to collect such information, for submission to the next Assembly.

The information shows that the membership of the denomination is 6,040 communicants and 2,952 baptized members, or a total of 8,992. This represents the highest membership in the church's history. Two hundred eight members were received on confession of faith during the year. Sunday School enrollment reached 8,579, for a net gain of 471.

In other matters, the statistics record 116 ordained ministers, 77 congregations and 15 "chapels." The Presbytery of Philadelphia is the largest presbytery, but the Presbytery of California showed by far the largest net gain in membership.

The church membership contributed a total of over \$700,000 for all causes,

a gain of nearly \$80,000 over the previous year. Per capita contributions rose to \$118.80 for the year, and again the Presbytery of California led with an average contribution per communicant member of \$138.40.

Twentieth Anniversary At W. Collingswood

THE Twentieth Anniversary of the organization of Immanuel Orthodox Presbyterian Church of West Collingswood, N. J., was observed at the church July 6-8.

On Friday evening, July 6, a congregational dinner was held at the church, followed by an anniversary program which included reminiscences and pictures of the beginnings of the church.

On Saturday evening there was an organ recital, marking the first use of a new organ which has been installed in the church. There were also the reading of two short articles written by the Rev. William T. Strong, first pastor of the congregation, and of an historical sketch of an early congregational meeting.

On Sunday the sermon at the morning service was by the Rev. Charles H. Ellis, former pastor of the church, and now pastor of Knox Church, Silver Spring. At the evening service, in which the congregation of the Crescent Park Church joined, the Rev. Edward L. Kellogg, another former pastor was the guest speaker. Mr. Kellogg is now pastor of the church in National City, Calif.

Present pastor of Immanuel Church is the Rev. Carl J. Reitsma.

Morristown Church Applies for Admission

EMMANUEL Church of Morristown, N. J. has applied to the Presbytery of New Jersey of the Orthodox Presbyterian denomination for admission as a particular church of that body. Emmanuel Church was organized shortly before the Orthodox Presbyterian denomination came into existence in 1936. It has retained an independent status for the past twenty years, though its pastors have been ministers of the denomination. The present pastor is the Rev. James W. Price. The church has held close ties with the denomination, has contributed to the benevolence causes of the denomination, and its young people have participated in

the Machen League of New Jersey Presbytery.

The congregation is taking steps to revise its charter and to adopt the standards of the denomination, with a view to satisfying the requirements of Presbytery that its admission may become an accomplished fact.

Lewis Arrives at Berkeley

MR. Richard M. Lewis, who has been called to be pastor of Covenant Church, Berkeley, Calif., has arrived on the field. Upon his satisfactorily passing Presbytery's examination, he will be ordained and installed as pastor of the church. The young people of the Berkeley Church, and of First and Covenant churches of San Francisco, now have a combined meeting Sunday evenings following the evening service. The arrangement seems to be very satisfactory.

Ohio Presbyterial

THE Women's Presbyterial of the Presbytery of Ohio met on Saturday, May 12, at Faith Church, Harrisville, Pa. Mrs. William Speer conducted the meetings. At the morning session Mrs. Calvin Cummings talked to the gathering about books and reading, mentioning worthwhile books that should be read for their help in understanding Christian faith and life. In the afternoon the Rev. C. G. Roskamp spoke on the subject, The Basis of Christian Missions. In the evening the film "Martin Luther" was shown.

Commeret Called To Fair Lawn

THE Rev. Raymond E. Commeret, pastor of Kirkwood Orthodox Presbyterian Church, has been called to the pastorate of Grace Church, Fair Lawn, N. J. This church became vacant when its pastor, the Rev. LeRoy Oliver, resigned to accept the position of Associate General Secretary of the Committee on Home Missions.

Orthodox Presbyterian Church News

Portland, Me.:

John Adair and Ellen Hawkes of Second Parish church tied for second place in graduation honors at Greely Institute, Cumberland, Me., this year. John also won an Am-Vet scholarship

of \$2,000 for his college career. He plans to attend Calvin College in Grand Rapids. . . . The session has divided its operations and will work through four main committees, to which members of the congregation will be added to increase effectiveness. The committees relate to missions, visitation, Christian education, and social activities.

Trenton, N. J.:

The annual congregational supper of Grace Church was held June 6, with some 40 persons present. Following the supper, the film, Martin Luther, was shown. On Sunday afternoon, June 3, six teams made up of members of the congregation, participated in a community survey and distribution of Christian literature.

Pittsgrove, N. J.:

Some sixty pupils were enrolled for the Daily Vacation Bible School at Faith church June 18-29. On June 10 the Rev. Egbert Andrews visited the church and told of the work on Formosa.

West Collingswood, N. J.:

The Sunday schools of Immanuel Church, and the church at Crescent Park joined for their annual picnic on June 16. Over 200 persons attended the outing. . . . Mr. Kenneth Avis, an elder of Immanuel Church, and president of the Board of the Camden County Christian Day School, received the degree of Doctor of Science in Pharmacy at the Philadelphia College of Pharmacy and Science. Dr. Avis is on the faculty of the college.

Silver Spring, Md.:

Mrs. Harvey Faram has been in charge of the Daily Vacation Bible school of Knox Church held June 20-July 3. Mr. Louis Tuleja, a graduate of Westminster Seminary, is assisting in the work of Knox during the summer months.

Valdosta, Ga.:

Westminster Church conducted a successful Bible school with an average attendance of 78 and a supervisory and teaching staff of 15. The pupils came from varied backgrounds and different denominations. Four different types of Westminster "W"'s were given for achievement awards. The pastor, the Rev. John Clelland, together with the clerk of session, Dr. J. A. Durrenberger and his wife, plan to attend the Assembly in Denver.

Volga, S. D.:

Nine persons from Calvary Church, together with the pastor and his family, attended the Elim Bible Camp held at Ponca State Park near Sioux City, in Nebraska. The Rev. Wesley Smedes of Kearney, Nebraska, was guest speaker at the camp. The pastor, the Rev. Bruce Coie, was speaker for the Volga Memorial Day Service, sponsored by the American Legion. He also spoke over radio station KBRK the week of May 7, conducting the morning devotions.

Sunnyvale, Calif.:

Final plans for the building of the first unit of a church structure for the Sunnyvale congregation have been completed. Work is expected to begin this summer. . . . An early morning

prayer meeting for men is being held every Wednesday. Following the meeting those present adjourn to a nearby restaurant for breakfast. There has been an encouraging response to this program.

Los Angeles, Calif.:

The Co-pilots Club of Beverly Church, an organization for married couples, held their second annual outing at Lakeview Lodge, on April 27-8. Forty persons attended. Couples from Whittier, La Habra, Garden Grove and Long Beach joined those from Beverly church. The Rev. Louis Knowles was guest speaker. Beverly church was host to Presbytery and Presbyterial on April 18. Lunch was served to about 100 members of the two groups.

bilities may be.

As I have said, there is no telling what the eventual results of such conferences might be. The union of the two denominations is one possibility, but perhaps a remote one. At the other extreme, there is the possibility that things might appear to remain much as they are today. But regardless of what the immediate practical results may be, there remain profound considerations which continue to constrain us to come to the fullest possible realization of our unity in Christ.

The first such consideration of which I would make mention is our common task especially in the realm of evangelism. How desperately this world, which is utterly sick, which is nearly overwhelmed with anxieties and frustrations, yes, which is dead in trespasses and sins, needs the gospel of the saving grace which we are called upon to proclaim. To a large extent the world seeks to suppress its anxieties by materialistic indulgence and sinful pleasures. To a large extent also the religious message which receives a hearing is that which offers a peace of mind which has little or nothing to do with reconciliation with God through Jesus Christ by the Blood of His Cross. No doubt, there are elements of encouragements not only in the evangelical world at large, but also in the program of our two denominations. In the last analysis, however, how weak and insufficient we are as we ponder the gravity of the responsibility to speak forth and to maintain and apply, in love, the Truth as it is in Christ. To us as churches God has entrusted the Reformed Faith with its tremendous dynamic inherent in the fact of Sovereign righteousness and grace. This especially makes our tradition so precious and indeed lifts it up above a mere tradition so that it is a living reality. Can we possibly contemplate the need of this continent and other continents for the message of the whole counsel of God, and not suppose that we, who are in such profound agreement with regard to that which alone can answer this need, are not also called upon in humility before God and in fervent prayer for His indispensable blessing to seek for ways in which we can more effectively press forward with this urgent task?

May I also take this opportunity, however, to add a second reason to the first one which is bound up with the

Address To Christian Reformed Synod

BY NED B. STONEHOUSE

MR. PRESIDENT, BRETHREN:

May I say first of all, that I am deeply moved at the unvarying cordiality with which I have been received in times past and again today as I have the privilege of representing the Orthodox Presbyterian Church in your midst.

It is a pleasant duty to convey the greetings of our Church to the Christian Reformed Synod. Because of the intimacy of our fellowship in Christ and our persuasion that what is done in these meetings may have far-reaching consequences for our common cause, we earnestly pray that this gathering may be highly successful as the great Head of the Church is honored in it.

Since I have rather frequently represented the Orthodox Presbyterian Church before this body, it might seem that I would by now look upon it as a rather routine assignment which might be carried out in a rather perfunctory way. That, however, is far from being the case. As time passes on, we are constantly being confronted with new problems and are challenged by new opportunities of proving our faithfulness to Christ in the calling with which He has called us. Moreover, as one who has seized the opportunity in the past to plead for greater cooperation and manifestation of Christian unity,

you will understand that the present Synod is one of special moment to me and to the Orthodox Presbyterian Church. For we have taken some note of the fact that you will evidently be confronted at this gathering with a proposal of a committee to seek and explore the possibilities of closer cooperation by way of erecting a committee which would be charged to confer on matters of common interest with a committee which might eventually be established by the General Assembly of the Orthodox Presbyterian Church. Unless I am completely mistaken in my estimate of the attitudes which prevail in the Orthodox Presbyterian Church, such a proposal on your part would be greeted with the utmost cordiality and favor on the part of our Assembly which is to convene in Denver toward the end of July. Where such conversations might lead I will not venture to predict, but I am most hopeful that much good would result from them. To say the very least, we could hope for a marked increase of understanding of one another, of our basic commitments, our traditions, our spirit and our goals. It is high time, I believe, that, by such responsible dealing with one another, rather than by way of superficial impressions and rumors and, on occasion, even reckless allegations, we seek to clarify what our mutual respon-

foundational fact that we belong to the Church of Jesus Christ. Even more ultimate than the sense of the commonness of our task is the fact of the oneness of the Church. According to the New Testament, of course, the Church of Christ manifests itself in numerous local bodies, and each of these churches is a manifestation of the body of Christ. At the same time, however, the local churches do not exist independently of the Church in its most universal and comprehensive sense. The Church Catholic is not simply an addition of all the local churches, but exists as an ultimate reality.

The oneness of the Church of Christ is a stupendous fact with which we must reckon at all times. Over against the Roman Catholic conception of the Church and certain modern approaches to church unity, we must indeed insist that the only unity worthy of the name is a unity in the Truth and in the Spirit. At the same time, we must take care that, by way of reaction against such false views we shall not restrict our thought about the Church Catholic to its invisible aspects. For surely it is Christ's will that a Spiritual unity in Him shall manifest itself as fully and concretely as possible in the life of the Church.

The pluriformity of the Church is indeed a great fact of history. Considering the diversity which results from differences in temperament in history, not to stress now the divisiveness of sin, it is idle to suppose that the life of the churches throughout the world could obtain substantial uniformity. Nevertheless, if we reflect in all earnestness upon a unity of the Church in all of its consequences, may we accept pluriformity as an ultimate principle and as a starting point for our thinking about our relationship with other ecclesiastical bodies? I do not believe so.

Would this mean, however, that we should be less concerned that our churches should bear a distinctively Reformed character? By no means. Why must we insist that the Church should be Reformed? Surely not merely because that happens to be our tradition along side of other traditions. The Church must be Reformed because Christ requires it to be Reformed. His requirement that it be Reformed is found in the same Scriptures which require that it manifest unity.

Does this approach carry with it the implication that we shall give up re-

garding churches, other than Reformed churches, as worthy of the name, that we shall restrict Catholicity to Reformed churches? Again, by no means. We may continue to recognize that the marks of the Church are more or less present in non-Reformed churches. We must grieve at every evidence of defection from the teaching of the Word of God. But we may also rejoice at every evidence of a measure of apprehension of the Truth whereby men enter into a saving relationship with the Lord Jesus Christ. The Catholicity of the Church, therefore, is based on a sure foundation, and the ecumenical calling of the Church is a very earnest one. But our doctrine of Catholicity and our concern for ecumenicity must never become the occasion for basic doctrinal indifference or being satisfied with adopting a platform of faith in terms of the lowest common denominator.

And should not ecumenicity, like charity, begin at home? Must we not seek out the fullest manifestation and expression of unity first of all with those with whom we most fully agree rather than with those who differ substantially with us about the Gospel or are so far away that ecumenicity can have little practical significance.

Brethren, our ultimate loyalty and commitment must be to Christ and His Word. We are united in the Church of Jesus Christ. We agree in our basic understanding of the Word of God and our responsibility for its proclamation and application to the world of our day. Shall we not pray and labor that such ultimate considerations as these shall determine our thought and action in these days and in the years that lie ahead.

Mahaffy

(Contributed from page 102)

to be used only to restrain evil.

If John Doe comes to your house with a pistol and forces you to pay to help his aging parents, he is violating God's law. He is stealing. Is it any less wrong for the government to do the same? For the government to force people to pay a percentage of their salary as a so-called social-security tax, to pay for the retirement of John Doe's parents at 65 though they are in full health, is just as sinful as it was for John Doe to collect the money at the point of a pistol. The law of God

never teaches that charity is to be a matter of force. It is to be voluntary. Nowhere does the law of God say that men should stop working at 65. To coerce them to do so is in violation of the sixth commandment.

Some say that if the government doesn't take care of the aged they will suffer. That is highly debatable. Haven't we more faith in Christians than to think that they are so weak in their faith and love they would leave their aged and poor brethren to suffer. Charity by governmental force is not charity. It is opposed to the Scriptural teaching that charity is voluntary.

The law of God requires good stewardship. The taxes collected by the social security system are not saved or invested to bring returns. They are being currently spent by the government. The government has nothing but promissory notes and the power of taxation to assure payment of its obligations. For an individual to handle financial matters this way would be in defiance of the principles of God's Word. Is it any less so for the government? The government has a neat way of meeting its obligations. By its monetary policies it inflates the currency so a thousand dollars paid at age 65 may really be worth only half that amount. Should Christians support such a policy?

God's law requires honesty. If a man borrows a hundred dollars from you and agrees to repay it with interest, and then instead repays you only seventy-five dollars, you would call that man dishonest. Is it any less honest for the government to borrow seventy-five dollars from one of its citizens in the form of a bond, promising to repay the debt plus interest in ten years, and then instead of giving the citizen the hundred dollars promised, gives him a hundred dollars which through its inflationary policy it has reduced in purchasing value to about fifty or sixty dollars. Is one less sinful than the other?

As Christians we owe obedience to God. When the state disobey's God's law and causes us as its citizens to become a party to the same disobedience, we as Christians must make our protests heard. The government is able to make its disobedience to God's law less obvious by the cloak of legislation. But we as Christians are citizens of the state. We must oppose all defiance of God's laws on the part of the state

whether done from sincere or evil motives.

Socialism-communism is not wrong merely because it uses force to accomplish its ends. It is wrong because its ends as well as methods are contrary to God's laws. Shall we as Christians permit the socialist-communist doctrines which seek a levelling of society by robbery to become by a gradual process a part of the doctrine of our

nation, while fighting the same evil system abroad? Let us remember that "eternal vigilance is the price of freedom". Our country was founded upon Christian principles. Hence it is a country that is great under the blessing of God. We need, however, to be constantly alert and to oppose any deviations from these principles. As Christians let us be good members of the state by opposing sin in all its forms.

6; VIII, 5, 8; X, 1? It is to be hoped that this is a mere unintentional slip of the pen, and not a denial of the definiteness and efficacy of our Savior's atoning work on the cross.

ALBERT G. EDWARDS, III

Book Review

FIGHT THE GOOD FIGHT, Lessons from the Korean War, by Robert G. Rayburn, Th.D, President, Covenant College; Covenant College Press, St. Louis, 1956.

This is a very interesting, attractive little book of 108 pages, apparently the first publication off the press of Covenant College, the new Bible Presbyterian College in St. Louis. Intended as an inspirational work, it consists of reminiscences of the Korean War experiences of the author when chaplain in an airborne unit there, and of the use of these experiences to illustrate truths concerning the Christian warfare.

While enjoying many things about the book, this reviewer found considerable ambiguity in the author's views on guidance. The author stressed the importance of being "in the center of God's will". But this reviewer is in great doubt as to whether the decreative (secret) or the preceptive (revealed) will of God is meant. If it is the secret will of God, not even Satan is outside of that. Furthermore, Scripture, referring to the decreative, secret will of God in Deuteronomy 29:29, reserves the previous knowledge of these hidden purposes of God for God alone. Man is not to snoop (Acts 1:7). On the other hand, should the preceptive will of God (the Bible) be meant, the phrase "to be in the center of God's will" would simply mean to be obedient to the teachings of the Bible, as they bear upon the various situations with which one is confronted. Certainly earnest prayer should be made to see what bearing the teachings of Scripture have upon the situation which confronts a person, if a person is in doubt. In situations where one course of action would be seen to involve a person in sin, the guidance of Scripture is in-

fallible. But what about a situation where a person is to decide whether to volunteer for service with an airborne unit? If Scripture makes it clear that no moral issue is involved either way, but points out that service in such a unit would not separate a person from the protection of God, any more than service somewhere else, is such an indication to be taken as the only consideration in motivating a person to volunteer for such service? Is such a consideration to be regarded as an infallible indication that it is God's will that a person should volunteer, and should also expect to emerge unscathed? Would not such a position amount to saying that through the revealed will of God one can expect to obtain advance information about God's secret, hidden purposes, which, in Scripture, He has said are not for us to know? This reviewer has no question regarding the fact that God does illumine us by His Spirit, and bring to our mind many passages of Scripture relevant to situations of daily life. But there is serious question as to the *interpretation* which is placed on this illumination on the part of the author, who seems to regard such as an advance disclosure to the Christian of the secret will of God for his life.

Another thing, an incidental remark, distressed this reviewer considerably. On page 102, the author, commenting on the horror of having to drive over the corpses of the presumably pagan enemy, says, "I kept thinking that each one of them represented a precious eternal soul for whom Christ died. . . ." Does the author, in his position as President of a college founded on Reformed standards, deny the doctrine of the definite atonement, set forth in Scripture in such places as John 10:15, 26, and summed up so succinctly in the Westminster Confession of Faith, III,

Correspondence

TO THE EDITOR:

In the argument against the retention of the word "orthodox" in the name, "Orthodox Presbyterian," by R. K. Churchill, it does not seem that there is a solid logical claim in the entire article. If I were still in the denomination (I am now in the Covenant fold), I believe I should want it retained, if only for historical reasons.

There are probably some in the denomination that do not realize the circumstances under which the name was adopted. As a result of a suit brought against the "Presbyterian Church of America" by persons representing the Presbyterian Church in the U. S. A., which suit we lost . . . , we were forced to adopt a more exactly differentiating title. A committee of some sort was formed, and it sent out requests for suggestions. After a talk with certain members of the Knox (Phila.) congregation, including our assistant pastor, then in Westminster Seminary, who at first suggested "Presbyterian Orthodox," I sent in the name, "Orthodox Presbyterian," and in a few days I heard that it had been accepted. Hills' reasons included the fact that we were fighting against a group of modernists in the church, and that the word "orthodox" declared which side we were on. My only reason for turning the words around was that there are many denominations of "presbyterians," which is a sort of generic word for churches that are governed by elders.

Now, the church has lasted a score of years under that name—far longer than many thought it would. Why forsake the honorable title that stands, after all, for the denomination in the eyes of the world? Does Mr. Churchill have one more definitive or expressive to suggest? So far, from all I have read, no such name has been suggested. Why not "let well enough alone," as we used to say?

A year or so ago, I saw a different argument advanced; that some might think that the word "orthodox" meant Greek Catholic. If some cannot distinguish any better than that, it is unfortunate; but Mr. Churchill's argument is so extremely nebulous that I have not been able to ferret out exactly what position he holds, unless (God forbid!) it might be that we ought not be old sticks-in-the-mud, and hold to some "outworn creed." In any case, I do hope that, now that we have swallowed the bitter pill of not being allowed to adopt the name we originally agreed upon, we shall be allowed at least to continue to call the denomination what the world has called it for these many years. I don't believe any such change will be made—I surely hope not!

Sincerely yours,
John B. Thwing, Th.D.

Calvinistic Action Committee

IN Grand Rapids, Michigan, on June twentieth and twenty-first some thirty invited Calvinists gathered for a study conference under the auspices of the Calvinistic Action Committee. The sessions were held for the most part on the campus of Calvin College, but a half-day was spent inspecting schools, offices and institutions devoted to Calvinistic action in that area. Included were the National Union of Christian Schools, the excellent Christian Reformed Denominational Building, the splendid new building of Western Theological Seminary, and Camp Geneva.

The conference began with a twin historical survey of Calvinism in this country. The present situation was then considered regionally and internationally. Subject surveys in education and theology followed, and finally suggestions for future action were considered.

The participants included Dr. J. Moody McDill and the Rev. A. H. Freundt, Presbyterian, U.S., of Jackson, Mississippi, Dr. S. Bruce Wilson, Reformed Presbyterian, of Pittsburgh, Dr. Donald F. Tweedie, Jr., Baptist, of Boston, Drs. J. T. Hoogstra and Cornelius Jaarsma, Christian Reformed, of Holland, Michigan and Grand Rapids, Drs. M. E. Oosterhaven and Jerome DeJong, Reformed, of Holland, Michigan, and Chicago, Dr. John H. Gerstner, United Presbyterian, of Pittsburgh, Dr. B. F. Didier, Presbyterian, U.S.A., of Alma, Michigan, Rev. Imre Bertalan, Evangelical and Reformed, of Passaic, New Jersey, and Professor Paul Woolley, Orthodox Presbyterian, of Philadelphia. Space precludes mentioning all the participants, many of whom were scholars, ministers and laymen from western Michigan.

The conference was welcomed by President William Spoelhof of Calvin College and gratefully enjoyed the warm hospitality of the Christian institutions of western Michigan.

Consideration was given to directing the increasing doctrinal interest of the present day into channels where it will be most fruitful in influencing lives in the direction of the gospel and the standards of the Word. Educational and publication methods were discussed.

One particular result of the conference is expected to be specific en-

couragement in the faith for the loyal Reformed Christians in Hungary, Spain and other parts of Europe where the hand of Moscow or of Rome is especially heavy.

Probably the most important feature was the opportunity for exchange of opinion and experience among a very diverse group, leading to a better understanding of the current situation in America. If this fellowship could eventually result in greater technical cooperation between denominations in America devoted to the propagation of the gospel as it is set forth in the Reformed standards, this could become an exceedingly important advance.

P. W.

C. R. Synod Chooses Kromminga, Klooster

THE Synod of the Christian Reformed Church, meeting in Grand Rapids, Mich., settled two outstanding matters when it elected Professor John Kromminga of the Calvin Seminary faculty to serve as President of the Seminary for one year, and chose Dr. Fred Klooster as Associate Professor of Systematics in the Seminary. The appointment of a new President became necessary when the Rev. R. B. Kuiper, who has been President for several years, reached the age of compulsory retirement. The appointment of a professor of theology has been delayed for a number of years, while several candidates were under consideration.

Dr. Klooster is a son-in-law of the Rev. John J. DeWaard, pastor of Memorial Orthodox Presbyterian Church in Rochester. He is a graduate of Calvin Seminary, took a year of graduate study at Westminster Seminary in 1947-8, and received his doctorate from the Free University of Amsterdam. His doctoral thesis was a study of the theological issues in the doctrinal controversy which stirred the Orthodox Presbyterian Church in 1944 and following. He has been teaching at Calvin for several years.

In several other actions, the Synod members attended the dedication of a new \$375,000 headquarters building for the denomination, approved the purchase of a 166-acre farm near Grand Rapids as a possible site for a new campus for Calvin College and Seminary, approved the organization of two new "classes" (presbyteries) in

Canada where the church has increased from 12 congregations in 1927 to over 100 now, erected a committee to confer with a similar committee from The Orthodox Presbyterian Church on matters of closer fellowship between the two groups, and liberalized its stand on divorced persons who have remarried.

On this last matter, the church has for years maintained that persons married after a divorce were living in "continuous adultery" and could not be admitted to church membership. The Synod this year decided that no "substantial and conclusive Scriptural evidence has been produced to establish the thesis that persons who remarry after a divorce for grounds other than adultery are living in continuous adultery."

The Synod also elected a full-time stated clerk, the first in its history. He is the Rev. Ralph J. Danhof of Grand Rapids. Synod authorized the opening of ten new home mission fields during the coming year. And it adopted a series of resolutions concerning labor unions. It refused to declare that membership in so-called "neutral" labor unions (such as CIO-AFL) was incompatible with membership in the church, but did say that often such unions deny the Word of God in their practices. It encouraged the formation of Christian labor unions, and called on members who were in neutral unions to "be diligent in professing Christ and Christian principles" within these unions.

Resignations from Faith Seminary

FOLLOWING the action of the Bible Presbyterian Synod earlier this year in withdrawing from the American and International Councils of Churches, and the resultant division within the Synod and its related agencies, there have been a number of separations from the faculty of Faith Seminary in Elkins Park, Penna.

Resigning from the faculty, either by choice or request, are the Rev. R. Laird Harris, Dr. Peter Stam, John Sanderson, William Sanderson, Lynden Stewart and John Buswell. Of these the first four named are moving to St. Louis where they will become members of the faculty of Covenant College and Seminary. This institution, formed

by persons withdrawing from Highland College in Pasadena over a year ago, continued last year in California, but is now being reestablished in St. Louis. The president of Covenant will be Dr. Robert G. Rayburn, and the Dean of the associated seminary will be Dr. J. Oliver Buswell, former president of Shelton College.

Continuing at Faith Seminary will be Dr. Allan A. MacRae, Professor Alfred W. Eppard, and Professor Killen, who has been absent this past year. Information concerning faculty replacements at Faith has not been made public. It has been announced that Dr. David Hedegaard of Sweden had been invited to come as a visiting lecturer, but we have no word as to whether the invitation has been accepted.

U. S. A., U. P. Assemblies Approve Plan of Union

THE General Assemblies of the Presbyterian Church in the U.S.A. and the United Presbyterian Church in their separate meetings approved the plan which, if finally adopted, will bring about a merger in 1958. The Presbyterian U.S.A. body acted with apparent unanimity. In the United Presbyterian Assembly the vote was about 3-1 and showed some 64 delegates saying "No."

The debate on the issue was most vigorous in the United Presbyterian Assembly. A number of speakers opposed the union. The arguments here were that union would mean having women ministers and elders (the Presbyterian Church has approved this, the U. P. Church has not), that the United Presbyterians being by far the smaller body would be swallowed up, that there were substantial differences in theology between the two bodies. One speaker proposed a five-year moratorium on the union matter. But the tenor of the Assembly was clearly to go ahead in the ecumenical spirit. In the Presbyterian Assembly the chief debate centered on the proposed name. At least twenty presbyteries had gone on record as against giving up the name "Presbyterian" and taking on the name "United Presbyterian Church in the U.S.A." But the Stated Clerk, Eugene Carson Blake, assured the Assembly that he had legal opinion that no other body could take their old name if they adopted the new one. And it is com-

monly rumored that the new name will be only temporary, and that as soon as the Southern Presbyterians can be brought into the fold, the "United" part will be dropped again.

The issue now goes to the Presbyteries. The decision in the Presbyterian Church is a foregone conclusion. In the United Presbyterian Church the plan must be approved by a majority of the individually tabulated votes of at least two thirds of the Presbyteries. Reliable opinion here also seems to be that the plan will be approved.

If it is approved by the presbyteries, the plan must be approved again next year by the two Assemblies, which will then determine to meet in 1958 in Pittsburgh for the actual consummation of the merger.

Congregational Church Approves Merger

THE General Council of the Congregational Christian Churches has approved a proposed merger with the Evangelical-Reformed Church. The action came June 25 following an all night session when opponents of the merger forced the reading of the minutes of all executive committee meetings for the last two years. The reading took over nine hours. The vote was overwhelmingly in favor of the merger, 1,314 to 101. In another action the Council authorized the calling of the first General Synod of the new United Church of Christ to be held next June in Cleveland.

This merger has been in the making since 1948. Litigation in civil courts delayed its progress for several years. Finally in 1954 the New York Court of Appeals brought the litigation to an end, by refusing to rehear its decision upholding the legality of the merger.

The argument against merger has centered in the claim that under Congregationalism the local church is autonomous, so that no central "council" can decide that the local church shall unite as part of a denomination with another denomination. Moreover the Evangelical-Reformed Church holds more or less to the Reformed or Presbyterian type of church government. The union of the two groups, therefore, brings together denominations holding historically to differing and opposed forms of church government. In some way the plan of union is supposed to protect the autonomy of individual

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congregational churches in the new organization, but opponents of the union claim this is not true.

In another action, the General Council called on the World Council of Churches to make its official theological formula more specifically trinitarian. The present formula calls for belief in Jesus Christ as God and Saviour, a declaration which can be interpreted by each member church more or less as it chooses. The new proposal suggests that the basis of the World Council read: "The World Council of Churches is a fellowship of churches which profess belief in one God: the Father, the Son, and the Holy Spirit. . . ."

Mission Schools Under Attack in Egypt, Sudan

A new law, to become effective next year, has been passed in Egypt requiring all schools in that country to make provision for the teaching and practice of the Moslem religion. Specific requirements are that the schools shall construct mosques on their grounds, so that Moslem students may say their prayers, that they shall close on Friday, the Moslem Sabbath, and that they shall teach the Islamic religion, in Arabic, to their Moslem students.

This law applies to Protestant and Catholic mission schools as well as to native-run institutions. *Religious News Service* reports that the Protestant and Catholic schools have been strenuously opposing the new law, but that the Coptic church schools have accepted it.

The United Presbyterian church is among those having such schools, and several conferences have been held by its mission officials to discuss the problem. The national Ministry of Education threatens to confiscate the schools if the law is not obeyed.

One basis for the law appears to be a feeling on the part of national leaders that missionaries and mission schools were promoting western "imperialism" and were a threat to national unity.

Meanwhile the Minister of Education in Sudan announced that his government would shortly take over all Christian missionary schools in South

Sudan. Included would be a number of Catholic and Anglican schools. The Minister said it was felt that education should serve national aims.

And over in Kenya, a slightly different situation prevailed. There Moslem religious leaders were actively preaching against mission schools with the result that many African children were running the streets instead of attending these schools. The Arab schools were not able to accommodate these pupils. And the leader of the African Moslem Society was reported as criticizing the parents for not sending their children to the mission schools, since such schools supposedly maintained freedom of religion and did not require pupils to attend religious instruction classes. He said that pupils who were not attending school threatened to become a problem to society as they grow older.

United Presbyterians Bow to Egyptian Law

UNDER date of July 6 it was reported by *Religious News Service* that the United Presbyterian Foreign Mission in Egypt had decided to bow to the new Egyptian law making the teaching of the Islamic religion to Moslem students mandatory in all schools. The Church has eleven schools in Egypt which come under the new law.

Conversations between Dr. Glenn Reed and the Rev. T. Donald Black, secretaries of the Missions Board, and certain government officials led to the decision. "Clarifications" of the new law indicated that the schools would not have to construct "mosques" for their Moslem pupils, or close on Friday, the Moslem Sabbath. A Protestant spokesman said that the mission schools had decided to cooperate with the new law, because of the threat that Christian schools which did not cooperate would be confiscated.

Southern Presbyterian Assembly

THE General Assembly of the Presbyterian Church in the U.S. (Southern) was relatively mild, as compared with some previous Assemblies, since there was no church union

matter under discussion. Several actions of the Assembly were of interest, however. After a two-hour debate the Assembly agreed that it was not out of accord with the Bible for women to speak in the courts of the church. Another overture, strangely worded but opening the offices of Ruling Elder and Deacon to women, was approved by a narrow margin, 234-226. This action, which involves an amendment to the Constitution, must now be approved by a majority vote of 85 presbyteries during the coming year and then be approved again by next year's Assembly before it goes into effect.

In another action the Assembly voted to delete from the Confession of Faith two sections in the chapter on marriage. These are the sections which make adultery and desertion grounds for dissolving a marriage.

A report on Christianity and health was adopted. The report is aimed at the modern cult of faith-healing, and emphasizes the responsibility of man to use available means for the cure of sickness, and to advance in his understanding of science so as to meet better his responsibilities in securing and maintaining health. The report asserts the power of God to heal the whole of man in body, mind and spirit, but says, "We believe that if we neglect our faith in the power of God, or on the other hand if we neglect our human responsibilities, we fall into error." It adds that the interpretations of faith which characterize the so-called "faith healers" are without support in Scripture.

The Assembly rejected finally a proposal to consolidate all of its agencies in one headquarters in Atlanta, Ga. It instructed its Committee on Inter-church Relations to investigate charges made against the National Council of Churches, and to study further the question of the church's membership in that Council and the World Council.

The Board of World Missions, which has hitherto refused to cooperate with the Japan International Christian University, reported that it had unanimously declared its willingness to accept membership in the University Foundation in New York "when it sees its way clear to put in its Constitution the doctrinal basis of the World Council of Churches which affirms its acceptance of Jesus Christ as God and Savior."

Soviet Church Delegations Visit America

TWO groups of Russian Churchmen have recently visited this country. On May 18 a delegation of five Russian Baptists arrived for a thirty-day tour, and on June 2 a group of eight Churchmen from various denominations arrived for a ten-day stay. The latter visit was in return for the visit to Russia several weeks back of a number of leaders of the National Council of Churches.

Each delegation was received kindly by the leadership of major United States denominations, but in each case their visit was sharply criticized by persons exiled from Soviet countries, and by the American and International Councils of Churches. The latter charged in effect that the eight church leaders were Soviet spies.

In statements and speeches made in connection with the visits, several points became matters of interest. The Russians declared that the Russian Church rejects Communist "Materialism." In the pulpits and church press in Russia the church gives expression to this opposition. However, it was also stated that the Russian Church and the Communist Party do not interfere with each other. The party does its business, and the church does its business. But as to what happens when the Party or the Government takes a position on some international issue and expects the church to agree, was not stated. In the past the church leaders have supported the government line, and this led to some sharp discussions between the American and Soviet groups. Also an alleged concern by the Russian leaders over the lot of "unfortunate peoples" led to the reply that Americans are concerned over the lot of peoples under the Soviet rule who are denied their freedom, for example the people of Latvia and Lithuania. While attending a meeting of the General Board of the National Council, which was discussing a statement to be issued concerning the coming elections, the Russian leaders expressed amazement that church officials could even discuss such things. In Russia the government decides what path politics will take, and the church does not debate political issues.

At the conclusion of the visit of the eight-man delegation, a joint communique was issued, signed by the

Soviet churchmen and the National Council leaders. It declared that "There continue to be deep-seated and very important disagreements among us, but where we have not reached agreement we are resolved to strive to achieve better understanding, and through better understanding to comprehend more of the truth. . . ."

CBFM Seeks to Require Premillennialism

AT the annual meeting of the Conservative Baptist Foreign Mission Society, held in Brooklyn the end of May, it was proposed that the constitution of the Society be amended to require that member churches of the Society accept the Premillennial doctrine of Christ's return. The amendment will be voted on next year. It was also determined to eliminate membership by individuals, so that the Society would become a strictly church-related organization.

Canadian Presbyterians Say "No" to Women Ministers

THE General Assembly of the Canadian Presbyterian Church has voted against the ordination of women either as ministers or elders. The Assembly acted after hearing from the votes of presbyteries and (women's) presbyterials on the questions. Even the women themselves, voting in the presbyterials, came out 1,113 to 638 against ministerial ordination. On eldership the vote by the women was 908—826 against.

Lutheran Synod Seeks To Recover Property

THE Central Pennsylvania Synod of the United Lutheran Church has gone into court in Camden, N. J. in an effort to recover the property of St. Paul's Evangelical Lutheran Church in East Camden, which in November, 1954 voted to withdraw from the denomination on the ground of theological differences. The local church objected to the denomination's membership in the World and National Councils of Churches, and to its endorsement of the new "Revised Standard" version of the Bible, among other things. The Synod claims that the church property was conveyed to the Synod by deed in 1904 when the local church became a member of the Synod. The congregation claims it was never

really accepted by the Synod, and that the Synod never had jurisdiction over the church property. The congregation holds to the "fundamentalist" position.

Titzck Killed

THE Camden attorney who was defending the local Lutheran congregation referred to in the preceding item, Mr. Weidner Titzck, was killed in an automobile accident Sunday afternoon, July 1, on the Camden-Philadelphia bridge. Mr. Titzck was president of the Board of Directors of the Bible Presbyterian Delanco Home for the Aged, and was an elder in the Bible Presbyterian Church of Collingswood, of which Dr. Carl McIntire is pastor.

Dead Sea Scroll and Treasure

ONE of the famous "Dead Sea Scrolls" discovered several years ago in Palestine was a copper scroll which greatly intrigued scholars. Because of its condition, it could not be immediately opened. However, careful work at the University of Manchester has resulted in unrolling this scroll and making its information available. Instead of being a Biblical manuscript, it turned out to be a listing of the property held by the Essene sect. Newspaper headlines shouted that it told of immense treasures of gold and silver buried near the Dead Sea. Hebrew scholars in Jerusalem, however, have discounted these claims. They say that the indicated amounts — some two hundred tons of gold and silver — exceed the amount of these substances

possessed even by the Jerusalem temple, and suggest that the list tells of contributions to the Essene community, but not of their holdings at any one time. However, since the reports were published, it is probable that there is some intensive searching going on in the area, in the hope that some of the treasure may be found, or at least that more scrolls may come to light.

Protestants Under New Attack in Spain

A new attack directed at the Protestant community in Spain has been launched in Catholic magazines and newspapers. Two phases of Protestant work have come under particular criticism. They are the Protestant distribution of literature, including Bibles, and the Protestant efforts at converting Catholics. Recently over 36,000 Bibles and religious volumes were confiscated from the offices of the British and Foreign Bible Society in Madrid. In that connection it was asserted that since the Protestant community in Spain does not number that many, therefore the Bibles and other items must have been for distribution to

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Catholics. Also it has been claimed that Moslems in the country do not try to convert Catholics, but treat the Catholic religion with greater respect than do the Protestants. Meanwhile it was noted that the Evangelical Seminary has remained closed, despite various promises that it would be opened shortly.

Northwestern to Combine College and Seminary

THE theological seminary which has existed in connection with Northwestern College in Minneapolis is to be eliminated, and its activities consolidated with the liberal arts college and the Bible School. The seminary was started in 1935 by the late Dr. W. B. Riley. Evangelist Billy Graham was formerly president of Northwestern. Dr. Richard Elvee is now its president.

Navigator Founder Dead

DAWSON E. Trotman, founder and director of an international Evangelistic group known as the "Navigators" died on June 18 at Schroon Lake, N. Y. Trotman was in a boat with Jack Wyrzten and others, when a wave struck the boat. He and a girl were thrown into the water. The girl could not swim, and he held her up until the boat could come around and rescue her, but he then sank in the water.

Evangelist Billy Graham, who was conducting a crusade in Oklahoma City, interrupted the crusade to conduct the funeral service held in Colorado Springs.

Haitian Treaty Pigeonholed

THE Senate Foreign Relations Committee has officially pigeon-holed a controversial new treaty of friendship with the Republic of Haiti. The treaty

has been under sharp criticism by Protestant groups in this country, because it failed to include a statement guaranteeing religious freedom for American citizens on Haitian soil. The National Association of Evangelicals has joined in a vigorous demand that the treaty include the religious freedom clause which is contained in other similar treaties before it receives the approval of Congress.

Secession Group Rejoins Church of Scotland

THE United Original Secession Church, the first group to break away from the Church of Scotland, has reunited with the body from which it separated after a division of over 200 years. It was in 1733, under the leadership of Ebenezer Erskine that the secession church was founded, over issues relating to theology and church government. According to *Religious News Service*, the returning group has some 1,800 members in 14 congregations, and a flourishing mission field in India.

Tape-recording Library

THE Library of Union Theological Seminary of Richmond, Virginia, has during the past two and a half years been making a collection of tape recordings of sermons and talks by Protestant leaders. The library has some 550 miles of tape now on file. The recordings are available, and may be borrowed just as books can be borrowed from a regular library. Tapes are used by students interested in improving their preaching, and by per-

sons who desire to use them in hospitals or other places. Recordings of series of theological lectures are there, and may be borrowed if one desires a refresher course in theology. In 1954 a group from the seminary put on tape the entire Second Assembly of the World Council at Evanston. More recently they recorded the entire evangelistic crusade of Billy Graham in Richmond, — used 30 miles of tape in the process.

Town Votes to Ban All Sunday Business

THE town of South Holland, Illinois, just south of Chicago, recently approved by an overwhelming majority an ordinance which bans all business on Sunday. Motels, restaurants, drug stores and gas stations are included in the ban. The ordinance was sponsored by a committee made up of members of the community's two Reformed and two Christian Reformed congregations. The town has a population of 5,000. There may be a lawsuit to test the legality of the ordinance.

Egyptian Government Takes Over Two Schools

EGYPTIAN education authorities in Alexandria were reported, under date of July 10, to be preparing to confiscate two schools of the Scottish Church Mission, which have declined to comply with a new religious instruction law which requires all schools in Egypt to teach the Islamic religion to their Moslem students. The schools are the St. Andrew's for Boys and the Scottish School for Girls.

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